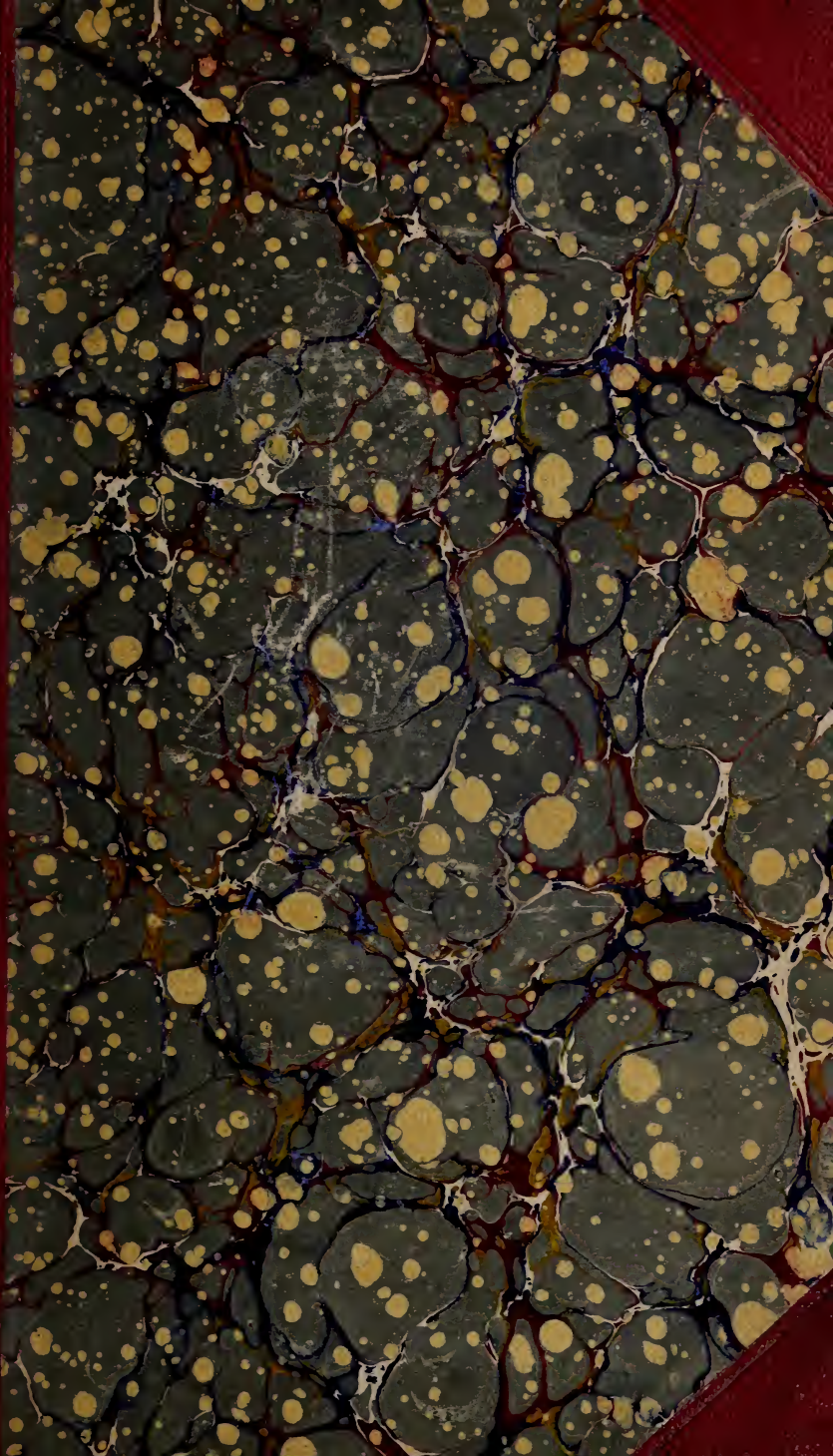

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"WHAT OF THE NIGHT?"

No year in the history of Protestant missions has so fully proved that the gospel is the power of God unto salvation as the last. The Spirit's quickening power has been felt in almost every mission field in the world. Christians at home are watching from afar His descent on churches which they have planted in Asia, Africa, the isles of the sea, and in "regions beyond" in our own continent and Europe; and they must be blind indeed who do not see that this great blessing has come in the line of literal obedience to the Lord's command, "Go ye into all the world, and preach the gospel to every creature."

Presbyterian statistics for last year show that the proportion of new communicants in home churches is one to eighteen, while in the foreign field it is one to seven. The direction in which the Methodist Episcopal Church in this country is advancing is quite as clear. Their home gain was 2.1, while that in their foreign work was 9.4. Taking the Church of Christ as a whole, it is increasing eight times faster in heathendom than at home. Is not our great Captain calling to His sacramental hosts by such indications as these to leave their intrenchments and follow Him into the open field? Mission churches in connection with the Presbyterian Board have received 2960 new communicants since May, 1882. Since May, 1883, 783 have been welcomed to the Lord's table, and large numbers are still awaiting baptism.

The greatest accessions have been in Mexico. The work there is still in its heroic age. Martyr blood is the seed from which most of the Protestant churches have sprung. Last summer in Jerez a great crowd came to a Sunday bull-fight, held for the benefit of the Virgin, and to fight the Protestants who had assembled to dedicate a new church. When the preacher began his sermon, in "a house smotheringly packed with inquiring souls," the fierce mob had gained entrance and were ready for assault. But his first word quelled them. It was "brethren." Faith, hope and charity were abiding in that little persecuted flock; but the greatest of these was charity. Since May, 1883, the harvest of souls in North Mexico alone was 250. Between May, 1882, and May, 1883, 1180 had been gathered into Presbyterian churches.

The North China mission rejoices in constant revival. The first three months of 1883 there were 345 new members received on confession of faith. By the close of the year it is probable that 800 will have been gathered in. Idol worship is decreasing so rapidly and perceptibly in Canton that temples stand unrented, and Demetrius is again in despair. The adjoining province of Kwangsi has just been explored by Rev. Mr. Fulton and two native helpers. They met but little opposition. Their Cantonese dialect was intelligible. They preached in many places, and sold 7000 portions of Scripture. A house for mission purposes was rented for a term of fifty years, and a native preacher is to be sent to occupy it, no foreign teacher being allowed to reside there. No other Protestant church is now at work in this field. So far as we have heard, the recent disturbances in Canton have not yet materially hindered the work of our missionaries.

Mr. Dunlap speaks of his Siamese parish as larger in population than Kansas, Nebraska, Dakota and Indian Territory. The greatest revival ever known in Siam is now gladdening the toilers in that hitherto discouraging field. Forty-two have been added to the church in Petchaburi, and inquirers are reported in eleven different villages.

There has never been a great religious awakening in North India; but the clouds now seem heavy with rain, and a few drops have fallen. The recent baptism of Bereshar Chattenjee, a Brahmin of the highest caste, is noted in Lahore. With his own hand he removed the sacred thread he had worn for thirty years. "The loss of all things" involved in such a step by such a man creates a profound sensation among thoughtful Hindus. Five candidates for the ministry recently presented themselves before the Presbytery in India. One was a Brahmin, who had struggled eight years with his religious convictions. The rare intellectual gifts of another were noted. Others had given up lucrative positions in order to

preach Christ. The intelligence and earnestness of these young men, and the self-sacrificing type of their piety, have filled the hearts of our missionaries with hope and joy.

The churches in Syria have gained 109 new members last year. Those of Persia, 120. The West African missions have not been passed by; special interest was reported in and near Benita.

The whole year has been one long thanksgiving for the wonderful work of grace in Japan. The Japanese conference in May was a pentecostal season. One of the speakers exclaimed, "In ten years Tokio will be a Christian city!" The scenes witnessed at the crowded meetings in several large cities in Japan have never been surpassed in interest here or in Great Britain. The churches of the American Board have already received 200 as the results of this great awakening, and as many more united with those connected with our own Board.

The missionary spirit which has been developed is likely to find its foreign field in Corea. Light from the Sunrise Kingdom has already shone through the newly-opened gates of this dark land. Rijutei, a Corean general of high rank, fled for his life to Japan. On his way he found a Bible and the "Evidences of Christianity." The seed fell in good ground, and in a short time Rijutei came out openly as a follower of Christ. His friend Kitaumi, once a physician in Corea, now a teacher in the government university in Tokio, has also been convinced, and both these prominent and influential Coreans have devoted themselves to missions among their country people. Kitaumi is studying medicine, and Rajutei is preparing to preach. He has already given Corea a Chino-Corean Testament, and is now translating it into the vernacular. Twelve Coreans have been baptized.

The church in Bogota, U. S. Colombia, which has been for nearly thirty years a mustard seed in size, is now growing like its Scriptural prototype. Sixteen have confessed their faith since January, 1883. An advance all along the line is reported in Brazil.

With all the discouragements which accompany work among our scattered Indian tribes, it is as successful as any undertaken by the Church. While figures alone cannot show this, it is pleasant to record 67 additions to native churches since last January.

Early this year five converted savages were picked up at sea, and, after being carried to Japan by a passing steamer, were brought back and set down, like the little child in our Master's day, among the Christian people on our Pacific coast. No one could speak to them or understand their language; but by example they preached the truth day after day with irresistible power. Their simple, devout thanksgivings to God, as they knelt half fainting on the

steamer's deck among the gazing sailors, touched all hearts. Their persistent refusal of the brandy offered to revive them, their gentle, reverent demeanor, their family worship, grace at meals, and love for the little well-worn Bible which had been rescued with them, were convincing proofs that foreign missions had been successful in their case at least. These Gilbert Islanders were a specimen of hundreds of other converted heathen over whom our missionaries rejoice and pray.

The year began with tidings of a great revival in the missions of the American Board in Central Turkey. In Adana, in a crowded meeting at sunrise which ushered in a day of fasting and prayer, an overpowering influence from the Spirit seized the young preacher and instantly swept through the congregation. The people's heads were bowed, as when a strong wind passes over a field of grain. The weeping of the people silenced the sermon. The interest continues unabated in all that region. One hundred were added to the church as the first fruits of this revival.

Other missions of this venerable society have also felt this blessed rain. In Micronesia hundreds are applying for admission to the church. Many in the schools in Bulgaria have been "taught of the Lord." The Sandwich and Society Islands have been refreshed from on high the past year.

The first converts among the aborigines of China have been baptized by members of the China Inland Mission, who have penetrated their mountain fastnesses; and the line of mission stations now formed between Burmah and Shanghai by this society, which has entered China from the south, realizes Judson's dream of thirty years ago.

We might speak of the great revival among the Moravians on the shores of the Baltic; of the Indian work of this indefatigable church in Central America, where overflow meetings were a necessity, and hundreds of converts were rescued from the grossest heathenism; of the welcome recently given to colporteurs who carried Bibles into poor, neglected Morocco; of the perpetual shower of divine grace enjoyed in Ongole, and the 10,641 converts our Baptist friends have been permitted to enroll in all their mission fields. But with one more proof that "the morning cometh," we will conclude our record of the blessings of 1883.

We read of a scene on a hill-top in southern India, which reminds one of the election which took place on Mount Carmel in Elijah's time. A tribe of devil-worshippers had been called together to hear the gospel story and decide whom they will serve, the one true God or the demons they had worshipped. Five men had come to hear, not to renounce heathenism at once. Four of these were returning to tell their people that the message was good.

All ought to serve God. But the fifth, who was the devil priest, arose and said, "If it is right to serve God, we ought to begin to-day! That is what I will do!" The effect was electrical. All but five in the tribe chose the Christian's God. One by one they came to the missionary, and, stooping, allowed him to cut off the little tuft of hair which was their badge of heathenism. Prayer followed and the giving of Christian names, the women bringing their little children with them to learn with the rest a prayer to God.

Such are the tokens that this gospel of the kingdom will soon be preached in all the world for a witness unto all nations. "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.' H. M. J.

SKETCHES OF JAPANESE LIFE.

BY FANNIE GULICK JEWETT.

THE home-life of the Japanese is apparently pleasant. Perhaps this is because the women and children are trained to such perfect submission and obedience. Polygamy, though evidently allowed, is not widely practiced, and a wife is divorced by simply receiving from her husband a paper saying she is no longer his wife. She then returns to her father's house. There are several additions to the grounds of divorce granted in this country, as, if she is not obedient to her parents in law, if she steal, or if she talk too much. The last is said to be the reason usually given.

The terrible isolation and the cruel life which is woman's lot in so many eastern countries does not exist in Japan. Here even the feet remain unbound. In past times some of the leaders of the nation, and the acknowledged poets of the people, have been women. They go and come freely, both before and after marriage; are sent to school, and even taught the accomplishments, as playing on their musical instruments—the *samisen* and *koto*—and singing.

The empress, once jealously guarded from the public eye, is now the educated patroness of the girls' normal school of Tokio, where several hundred young women are preparing themselves for teachers. This she visits two or three times a year, often briefly examining the classes herself, and at the graduating exercises reads a short address to the students.

A girl leads almost as happy a life as her brother; but the firm conviction of intrinsic masculine superiority is frequently seen, as when a wife follows her husband through the street, not being counted worthy to walk at his side; or kneels at the doorway,

while the servants kneel by the path, till the exacting master has entered the house.

Child-life in Japan is peculiarly interesting. Universally loved and cherished, the children are, in return, always respectful and obedient, kind, gentle and polite, even in their games with each other; willing to go to school, and anxious to learn; just the kind who in this country are proverbially expected to die young.

Ranking high among the national traits of the Japanese is the absolute politeness of the people. This is far more French than English in character; and the contrast between the politeness of Occident and Orient is strikingly shown in the different receptions given to strangers. In New York city, and perhaps elsewhere in Christendom, a Chinaman or a Japanese in his native dress is often followed by crowds of hooting, jeering men and boys. In Japan, though the object would be just as strange and as little liked, such an example of rudeness would never occur. Many times, in places unfrequented by foreigners, scores of wondering and excited people have gathered so close that a policeman has had to drive them away; but there has never been a rude word spoken or a derisive jeer heard. Instead, a silent, wondering, almost whispering frenzy of excitement is reached. Friends hasten to call friends, and mothers hold their children high in the air to catch this one sight of a lifetime.

Large volumes on etiquette are written and carefully studied, especially by the girls. They teach how many steps must be taken into the room before the first bow is made; how many bows shall then follow (this depends on the relative rank of the parties); how the teacup must be held and passed; how many sips must be taken at a time; how the feet of the men and women must be differently placed on the floor as the individual sits upon them; how, in walking, the women must turn their toes in, the men turn theirs out, etc., etc., minute directions being given for all the possible emergencies of life. A rule which confused us at first was one directing that all food offered must be accepted. Quantities of cake and sandwiches passed among eighty or ninety polite guests vanished with unheard-of rapidity. Each tried to outdo his neighbor in politeness, and the deep sleeves, used as pockets, held enormous quantities. When, at last, a man was overheard asking whether they were expected to carry cup and saucer home we grew alarmed, and in after entertainments each guest received only as much as he was expected to keep. Among themselves, tea and cake are invariably offered to a caller. A few sips of the tea must be taken, however bitter it is, and after a small piece of the cake has been broken off and eaten, the remainder is carefully folded in a soft piece of white paper and carried home.

Though the national salutation is the repeated low bow, the men are sometimes seen shaking hands with each other in an awkward and helpless fashion; and school-girls have been known to go behind the friendly shelter of a door, and shyly try for the first time the curious art of kissing.

While regarding all foreigners as "western barbarians," they are yet willing, and even eager, to adopt much of the invention and improvement that these barbarians bring, as is evident from the curious combinations of native and foreign costumes which we everywhere meet. These are found only in the dress of the men. The old style of wearing the hair is everywhere giving place to the more convenient foreign cut. Hats, which for the past twenty-five hundred years have only been worn as a protection in time of battle, are now adopted here and there all over the empire. Striking instances of the newness of it all sometimes occur, as when a fine Japanese gentleman, having called upon us one day, was obliged to return the next for the hat he had not missed till he reached home. Perhaps in a few years the young man whom we once saw walking complacently about with a lady's old-fashioned bonnet on his head will be a better judge of the "eternal fitness of things." . . .

For much of the time since the introduction of Buddhism by the missionaries from Corea, 1300 years ago, the Buddhist and Shinto religions have ranked side by side in the hearts of the people. Many embrace both, and, for the soul's greater safety, some have expressed a willingness to add Christianity also.

In nearly every house there is a shrine, or the ancestral tablets, before which slender sticks of incense are kept burning. We recognize a Buddhist temple by the sacred stone foxes, Buddha's messengers to the rice-fields, which guard the gateway. Bright-colored babies' aprons are often tied around their necks, and are prayers to the gods for blessings on the children. By the side of some temple gates there are enormous red and gilt images, gods or demons, surrounded by high, open-work screens. Through these enclosing screens the devotee throws prayers which have been written on paper and well chewed. If these damp balls adhere to the sacred image, the prayers will be answered; if not, the gods disapprove. For uttered prayer the hands are first clasped, and the heavy straw bell-rope of the temple pulled, "for he" to whom they would pray "is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked." Then the gift of money or food is made, and an earnest or thoughtless prayer offered.

Contrasted with this heathenism is the rapidly-spreading knowledge of Christianity, the Christian churches, five thousand church members, large boys' and girls' schools, and the steadily-increasing

size and number of the theological seminaries. Thus we see that the social life of Japan is involved in vast extremes. The most absolute and superstitious heathenism walks side by side with the purest Christianity and the most intense western infidelity. With railroads connecting her largest cities, telegraph wires running through the length and breadth of the land, telephones uniting the different government buildings, a complete and efficient postal system, a public-school system as perfect as any in existence, a population in which a greater proportion can read and write than is found in the United States of America, and a university which ranks in scholarship with Yale, Harvard or Johns Hopkins—in all this proving herself the advance guard of Asia—it is not surprising that Rev. Joseph Cook should have closed a lecture to a large and appreciative Japanese audience with the words, "All Asia is the ship, Japan is the rudder. You must not let the rudder be governed by the hand of infidelity. Put the hand of Almighty God in Christ on the rudder of Japan, and you will bring the ship of Asia into a regenerated future."

HOME LIFE AND CHRISTMAS CHEER AMONG THE UMATILLAS.

BY MISS S. L. M'BETH.

I HAVE been spending ten precious days with our Nez Perces missionaries to the Umatillas, Silas and Martha Whitman, William and Amelia Wheeler and little Julia, the child of the house. The two families are living in the same house, built by themselves since they came to the Umatillas. Let me try to picture their home.

The face of this country is different from anything we know in the East. It consists of high, bald or wooded mountains, with fertile valleys lying between; or high, rolling prairies, many miles in extent, often covered with sage brush or bunch grass, and with little fertile depressions—scarcely valleys—dotted here and there with houses. Riding down into one of these depressions with Silas and William, in the little spring wagon, I saw a large field enclosed by a rail or pole fence. A hay-rick was near the bars, and the cut grass in the distance was drying in the sun, while the new grass showed its greenness where the hay had been gathered. It was the first fence and field I had seen in our four-miles ride.

"Whose is it?" I asked.

"Ours," was the reply.

"Who cut and hauled the poles and rails and made the fence?"

"We did," said our boys.

Afterwards I saw other fields and log houses, begun by the Uma-

tillas under the influence of the teaching and example of these boys. The Umatillas, you know, are a wild tribe, living principally in tents, and hunting, fishing, etc.

Turning a little bend in the road I saw a well-built log house, with a kitchen of unplaned upright boards, battened on the outside to keep out the wind, as are most of the common houses in this country. Log house, kitchen, clapboards, all were the work of our boys' own hands, with some untrained help from the Umatillas, who, in helping, watching and listening, learned how they could make their own. This, as I said before, some have begun to do. At the door stood Martha and Amelia, with the little bright-eyed Julia, all waiting to welcome *pika*, "the mother." I will leave you to imagine the joyful greetings.

The inside of the house is still one unfinished room. They hope, as soon as they can afford to buy the boards, to have the bedrooms partitioned off from the common sitting-room; and some day they hope to have thin muslin stretched over the rough logs, and the walls papered and made more comfortable and sightly. And it is a dream that some day they may be able to have another kitchen, where each wife can order her own household, though helping and caring for the other. This, I think, will be best; though few white families could live together more harmoniously. The little Julia has two mothers, for while Amelia works, Martha attends to baby, and *vice versa*. Martha being the most advanced, and having no children, does the most in teaching the Umatilla women; many of whom had on white women's dresses, which she had cut from simple patterns and taught them to make.

But to return to the house. Everything within and without was neat and clean; and the dinner I ate with them, if plain, was well cooked. Glancing around the house I saw the walls were hung with frameless pictures and all manner of little knick-knacks, sent them by kind friends in the East. They took away much of the unsightliness from the walls, and gave the house a home look, as well as helped them to teach the story of the pictures to their wild visitors. The little home-made book shelves, with the pastors' limited libraries, added much to the attractiveness of the place.

They have not yet been able to buy much furniture. A little stove and a couple of home-made chairs for the sitting-room; little benches and papered dry-goods boxes with lids answer for seats, the latter also serving to hold clothes, etc. A stove, a few simple cooking utensils, a home-made table covered with white oil-cloth, and some benches, make up the kitchen furniture. The old stove in the kitchen was the gift of a Umatilla chief, *Win-ap-snoot*, who has now embraced the gospel and been baptized "Walter Lowrie." Two little cherry trees, planted this spring near the house, make

the beginning of an orchard to which they hope to add from time to time as they can afford it.

Have I given you a little peep into this home—this little centre of civilization, into which many good gifts from eastern friends have gone? The first day I was there I listened to the story of the coming of these gifts, and of what they had done for them in those first months of privation and hardship among strangers. Their allowance was very scanty at first, and prices were very high. I told friends of this, but said nothing to the boys about my appeal for fear of disappointment.

"The cold weather came upon us," they told me, "and we were not prepared for it. We had neither warm clothing nor bedding, and could not buy it; we had scarcely money enough to buy food, and were discouraged and almost despairing. Then you wrote to us to go often to the post-office, but you did not say why. But we knew why when the packages began to come! Then there was joy. Everything seemed changed. The homesickness went away when we knew that kind friends somewhere were thinking of and caring for us. Then the good letters began to come in, and we knew where the gifts came from. And such gifts! Just the things we needed!"

"My underclothes were worn out, and I suffered from the cold, and could not buy; when, behold! came warm clothing to us, package after package. We did not know, at first, from where."

"And to us women, too, came good warm underclothing, and for baby too," said Amelia.

"And this blanket came," said William, "and this and this. All nice, new and warm. And, strangest of all, nearly everything came double, marked, or the letters told us—one for Silas and one for me, or one for Amelia and one for Martha. Except one; such a nice hat, that just fitted Silas. And I was glad he had it, even though I had none sent to me."

"Then the things for the Christmas tree began to come. Such nice things, and so many! enough for every child. We did not say much to the Umatillas, but quietly got the name of every child, and pinned a name to every one of the articles. Then we caused all the people and their children to assemble together on Christmas evening. We read the name of each child, and gave it the article to which its name was pinned. How the Umatillas marvelled!" (*eits wainikis*, wondered greatly).

"'Where do all these things come from to us?' they said. 'What white people are caring for us?' They thought that few white people were friends to them or their race. 'How do the *soyapum* (white people), far away, know the names of our children?'"

"You ought to have told them," I interrupted.

"So we did, afterward; how the names came there, and all about the gifts, but we wanted to surprise them. And we *did!* They had never seen such a thing before. It made them feel that Christian whites were their friends and our friends. And they listened to us when we told them the story of God's great gift, and what these Christmas gifts represented."

I have written principally of their home that their friends may know better how to pray for them after this glance into their home.

You have seen something in the church papers from time to time about the success God has given our boys in their church work. One of their regular preaching places is eight miles distant. Here they preach, in turn, twice a week; and five times a week they hold service about a mile from their home. Here they hope some time to have a church built.

I thank God that He has let me see with mine eyes their work for the Master, and "hear with mine ears" the testimony of those who have watched them in their work, and see and hear how they have now the respect and confidence of both Indians and whites. "These men," said an agency official, "have done a good work, and established an order of things which no white man could have done."

I see no tribe of Indians like the Nez Perces. They are acknowledged the finest and most intellgent tribe on the Pacific slope. This is what the gospel has done for them, and will do for others. And I think we must look much to them under God, to enlighten their brethren in the heathen tribes. No one can reach an Indian like an Indian. No one else so understands the hearts of their people and how to reach them.

Our boys are only human, and need the earnest prayers of God's people, both for themselves and those for whom they labor. If they forget, or grow up self-confident, they will fall—which God forbid. But thus far the mission to the Umatillas has been a success, and we can thank God for what He has done and take courage. To His blessed name be all the praise.

MEDICAL WOMEN IN INDIA.

THE plan for employing women in India as physicians, one of the few thoroughly sensible plans recently started by philanthropists, seems likely to be a success. A sum of £4000 has been raised in Bombay to guarantee salaries for two or three years to English ladies, and £20,000 to start a native hospital for women; while in Madras four ladies have been admitted to practice by the

local Medical College. One of these is that remarkable woman, Mrs. Scharlieb, who went to England to perfect her medical education, and distanced all competitors at the London University. Lastly, Mr. Rivers Thompson, lieutenant-governor of Bengal, in a minute full of clear sense and sympathy for native suffering, has overridden the opposition of the Council of the Medical College, and ordered the admission of female students, if qualified by general education. The number of entrances is certain to be large, and in a few years each of the three presidencies will have a staff of medical women thoroughly familiar with the language and inured to the climate. They will reduce the sum of human misery far more than a dozen orders admitting ladies with an English veneer on them to positions for which they are hopelessly disqualified.

FEMALE MEDICAL MISSIONS.

BY THE LATE M. P. BARKER, M.D.*

Part I.

In most heathen lands the thralldom of woman is complete. The birth of a female child is considered a misfortune. She is reared in ignorance, for it is considered superfluous to educate girls. When the matrimonial age arrives, which is usually at an early period, she is often an object of barter. Her parents are one of the contracting parties. Her value is estimated according to station and beauty. After matrimony her position is more that of servant than wife. She has no will but to obey; no freedom but what her husband permits. Her life is spent in seclusion. She must not eat until the wants of her husband are satisfied, which is typical of her whole marital life. She is the victim of religious, social and legal influences from which she cannot escape except through the gate of death.

In Africa she is the drudge; among the aborigines of our own country the burden-bearer. She carries the papoose and the game taken in hunting, dresses and cooks it for her master. Brahminism, Buddhism and Mohammedanism, instead of alleviating her condition, impose the most galling restraints. Polygamy is com-

* This paper is the last of a series of articles written by Dr. Barker of New Castle, Pa., on the subject of medical missions in heathen lands. All the other articles have been published in the "Medical Reporter," and it was the design of the writer that this article also should be given to that journal; but his friends have thought that it might obtain a wider circulation, and perhaps do more good, through the channel now chosen. It may add interest to the paper to state that it was the closing work of a noble and earnest Christian life, and that the writer fell asleep in the attempt to finish his task a brief time before his death.

mon. Divorce, the prerogative of the husband, is exercised at his will.

In Siam she has greater social privileges than in many other lands; but with polygamy, easy divorce and the most degrading ignorance, which is enforced, her condition is most miserable—so miserable that it awakens the pity of every philanthropist. Unlearned, she derives neither pleasure nor profit from books, and in consequence seeks immoral and degrading amusements. She will gaze for hours upon the most childish theatrical performances. She also has a passion for lotteries and for gambling, and mothers have been known to sell their own children into slavery to obtain the means to gratify this passion.

In Japan her condition is superior to that in any other country. But nowhere is her true position recognized except in lands blessed by the benign influences of a Christian civilization.

WOMAN'S WORK FOR WOMAN.

Woman's work for *man* is found recorded on nearly every page of human history, but the inauguration and prosecution of well-organized work *by* woman in enlightened lands *for* woman, not only in our own land but in the benighted lands of heathendom, has been reserved for the nineteenth century. Among its grand achievements must be ranked the noble efforts of woman to educate, elevate and liberate her ignorant, degraded and enslaved sisters.

Woman has been too long kept in the background, even in civilized lands; but she has at a single bound placed herself in the front rank as an organizer and executor. As a worker she is found at the extreme outposts. In the western portions of our own country she is on the frontier laboring to make our civilization keep pace with the increase of population. In heathen lands, in the midst of the grossest ignorance, degradation and misery, she is found laboring to dispel the darkness, and to let in the light of western civilization.

Among the philanthropic objects embraced in her new field of labor is that of establishing and conducting

FEMALE MEDICAL MISSIONS

in heathen lands. For many years prior to the beginning of this new enterprise it had been the opinion of many persons who were well acquainted with the needs of the degraded millions of women in heathendom that female physicians could fill a niche that could be filled by none others. Rev. Alexander Duff, D.D., who spent the greater part of his life in India, and who well knew the condition and needs of women in that great empire, said, "Would to

God we had such an agency ready for work! Soon would India be moved in its innermost recesses." Rev. Dr. Dwight wrote from Constantinople in 1852, "I long to see the experiment made among us." Dr. Valentine, of India, in 1873 said, "I believe the female medical missionary will relieve an amount of human suffering that lies beyond the reach of any medical man." In 1869 Mrs. D. W. Thomas, of Bareilley, India, wrote to Mrs. J. T. Gracey, of this country, making an earnest plea for a "medical lady," and adducing important reasons sustaining her plea.

The first idea was to educate native girls, qualifying them for hospital practice; but this was found to be impracticable where "native girls and Mohammedan and heathen doctors were involved." Several native gentlemen became deeply interested in the subject, calling on Mrs. Thomas and urging the education of native girls; one of them offering to build a small hospital for their use. One of them said, "It would be one of the noblest and best works we could enter upon. It would open the doors of the zenanas to us as nothing else would. Besides this," said he, "you will save thousands of lives that are now sacrificed through the ignorant and bad practice of native doctors."

In consideration of this great need and the interest manifested by these native gentlemen, Mrs. Thomas sent another urgent appeal for "a full-fledged medical lady" to enter the orphanage, teach a medical class of native girls, and also to engage in private practice. In concluding her appeal she adds, "I was assured by the native gentlemen already mentioned, and also by Lachman Narian, also a native gentleman, that it would be the means of bringing together European and native ladies as nothing else would ever do." She adds, "The training of a medical class I look upon as an important means of carrying on this work after it is once inaugurated."

(*To be continued.*)

MULA, THE BIBLE-READER.

BY MRS. J. J. LUCAS.

Poor old Mula, one of our Bible women and a most devoted Christian, has been very ill with fever. At one time we feared that she would not live many days, and as the weather was excessively hot and she was not very comfortable in her own home, I had her brought to our home and nursed her carefully, and the Lord mercifully spared her life a little longer. She is one of the most lovely Christians I ever met anywhere. When lying so very ill and suffering great pain, she was always so happy and rejoicing at the thought of going home, if it was the Master's will to take her

then; but gladly did she take up the burden of life again as strength came back, gladly because of the opportunity of working a little longer for this loved and loving Saviour, whom she has found so precious to her soul for the past twelve years. She is welcomed everywhere in the city. Before she was able to walk any distance, she began visiting the zenanas near where she lives, telling them always this wonderful story of Jesus and his love to sinners. When she was ill some of her heathen relatives came and stayed with her for some time, showing their love for her by doing all they could to minister to her wants. She is now past seventy years of age, and I cannot hope to keep her with us many more years.

Besides teaching in the Christian girls' school I have a Bible class for the native Christian women every Saturday evening, when we meet to study the Bible by topics. I also teach a class of women in Sunday-school, using the Westminster lessons, translating them into Hindustani. The heathen girls' schools in the city and villages are doing very well. I have not been able to visit them regularly, but the Bible women do so and give the pupils instruction from the Bible and Catechism, and teach them to sing Christian hymns. We have been able to open three new schools during the summer, making the whole number ten. Pray for us and the work here.

A WOMAN'S MISSIONARY SOCIETY IN TABRIZ.

BY MISS MARY JEWETT.

LAST Sabbath, with glad and thankful heart, as we gathered to partake of the emblems of our crucified Lord and Saviour, I witnessed the receiving into our church of two of our dear women in whom I have for a long time been deeply interested. The older one, Tute, is a widow, the mother of one of our brightest and most promising school-girls. Tute's father has been for several years a member of our church, and possesses a true, humble, devoted Christian spirit. Influenced by his reading of the Scriptures, his earnest prayers and his godly walk and conversation, Tute has herself been won to the Saviour. Hers has been a gradual growth in spiritual things, and she gives promise of becoming an efficient helper in work for Christ. She has taken the place of matron in our school instead of the one we formerly had, who failed in duty.

Tuesday morning we visited the boys' school, in which we now have twenty-two pupils, twelve of whom are Armenian and ten Mussulman, wide-awake, interesting boys—our future teachers and preachers. In spite of the determined and active opposition of the Armenians during the past months our schools are both prospering,

our best boys and girls staying with us and some new ones coming in. We have twenty girls, two of whom are Mussulman. Tuesday afternoon we had a very interesting woman's meeting, the beginning of a series of such. Thirty-five were present, including our school-girls and four missionary ladies. Our object is to draw out the latent powers of our women, to raise them to a higher plane of Christian life and usefulness, and to train them to become more efficient helpers in winning others to Christ. Our exercises consisted of singing, prayer, Bible-reading and essays, with general remarks by the women on each subject brought forward. They became very much interested, and we organized a society to meet once in two months, with president, vice-president, two secretaries and a treasurer. Mr. Ward, coming in just at the close, made a few appropriate remarks, and we closed with the long metre doxology in Turkish and the benediction. I am hopeful that these meetings will be very helpful to us in our work among the women.

Tidings from our Workers.

Miss E. E. Patton, Panhala.—Our school has not increased much in numbers since I wrote you last; there are two new girls who come regularly and two who are very irregular.

Mr. Ferris has taken some more boys to educate, and they are doing well. I have one class in the boys' school, and teach them sewing. In the afternoon I have a scholar in English, and want to have a class for the Christian children and the boys from the village in Bible history, but as yet the days are too short. The evening is not convenient for the Christian children, who live at a distance from the mission house.

God has been good, very good, to give me health and strength to work.

Miss M. C. Fetter, Omaha Agency, Neb.—The school continued tolerably full till the last day, June 29, when all left like a flock of birds in cold weather, glad to find their home-nests. It opened again the 3d of September with but twelve girls: we now have seventeen, and a fair prospect of a full school for the winter. This is their busy time at home, helping gather in the beans and dry the corn, or nurse the babies while the mothers work. A girls' school is a new departure in the mission; besides the Indians take an economical spell, or a selfish one, at the commencement of each opening, but we are encouraged to feel and hope for a full school, as the women are favorably impressed.

Mrs. J. T. Houston, Rio Janeiro, Brazil.—The work here seems more promising just at present. There are two hundred church members and some who are wishing to make a profession. I have a class of young girls from thirteen to nineteen years old. They are studying the four Gospels. Remember us in your Friday meetings at Room 48.

Miss Mary K. Hesser, Kanazawa, Japan.—I enjoy the study of the language very much. I am at present reading the "Life of Mary Lyon"

in Japanese, and my teacher is very much interested as I tell him about the seminary, and he is never tired of looking at the seminary views.

There are now three applicants for baptism; one of them is a man about fifty years old, who has a large scar in the palm of his right hand caused by burning incense to one of the gods in his bare hand. This he suffered for a god who did nothing for him; how can we ever honor Him enough who did so much for us?

I have a meeting for girls and women every Friday afternoon. I teach them sewing and knitting, and my teacher reads and explains the Bible and leads us in prayer. We sing hymns, and all seem to enjoy it very much. Most of those who come are not Christians. Will you not unite with me in special prayer for these dear girls, that God will open their young hearts to receive the truth and accept Jesus as their Saviour?

Mrs. True, Tokio.—One of our teachers, who became a Christian last year, came to me several days ago with a plan of which she had been thinking, and asked my opinion concerning it. I will give you a translation of her words as nearly as I can remember them. "Since I have believed in Jesus I have had so much peace, and my heart has been so light and easy that the world seemed all changed, and I have no care about so many things that used to make me very restless and unhappy. I have been thinking how I can tell others about the Bible and the love of Jesus. I go every afternoon after I return from school and tell as many of my neighbors as I can induce to hear, but I do not find more than two or three each day. I want to tell many more. I have thought about opening a school for girls in my house. My son and his wife will teach in it, and my daughter will soon be at home, and she will help. I shall be able to teach a Bible class after I get home each day. I want to have one more Christian school. If I open a school more women will come to hear the truth than would come to a private house. My house is not large, but if pupils are willing to come to such a school we can build a small room for them, as we have some ground room. My desire is to make the Bible very prominent in it."

She is a woman of unusual ability and of good social position. Her son is an official, and her daughter a graduate of the Normal School. I hope this is a movement that will result in great good. She seems indeed a new creature.

Miss Mary Clark, Tabriz.—While we were at Khanega, Hodgie Sheik, the richest man of Tabriz, arrived in the village with his retinue. He was on a pilgrimage to Kerbeli, having with him two wives, four children, fifty servants and one hundred horses and mules. His camp on the hill, just outside of the village, looked like a small town. As we were returning home, we met every day one or more bands of pilgrims, each band carrying several dead bodies or the bones of departed friends to be interred at Kerbeli, by the side of their martyr, Ali. We found the villagers quite intelligent and inclined to be cordial and friendly. I went a few times to read and talk with the women, and when they came to see us always endeavored to bring the conversation around to the subject of Christianity. I talked very plainly to them about their own religion, yet they did not get angry with me. They seemed, however, extremely indifferent to the whole subject, and it was with great difficulty that I could draw their attention away from my personal appearance long enough to impress any truth upon their minds.

SIDE LIGHTS ON MISSION WORK.

THE first telegraph office in the Holy Land has been opened in Nazareth.

THE London Tract Society publishes 5000 different works in India, in thirty-three of its languages.

A BIBLE depot has been opened in Tangiers, Morocco, the second oldest city in the world. The people have received the word gladly.

TELEGRAPHIC communication has just been opened between Japan and Corea.

ONE million of dollars is the minimum sum asked by the American Board for its work in 1884.

THE entire Bible was given to the Zulus last year in their own language.

THERE were 10,645 additions to Baptist foreign mission churches last year.

THE average gain for each foreign missionary in the Methodist Episcopal Church last year was 9.4; for each pastor in home work, 2.1.

DURING the past year a mission has been established in Hong Kong, to watch over the Chinese returning from this country, and to utilize them in evangelizing their own countrymen.

THE poor Protestants of Austria must realize the power of the foreign missionary principle upon their work at home. Out of their contributions of $473 last year, $183 were for foreign missions.

AT a recent marriage in England, a happy thought for a Christian wedding found expression in the collection of about $2200 for the China mission.

FOURTEEN bishops were recently called to account by the French government for publishing one of the decrees of the pope.

IN England a band of Christian women pray daily for a blessing upon the poor down-trodden women in China.

THERE are nearly one thousand Romanist converts in the Protestant churches in Rome, the result of ten years of missionary work.

THE Ashantees have now a dictionary of their own language. They already had a Bible.

THE Brahmo-Somaj has what it calls a "Harmony of Prophets." It is recommended that the Bishis be honored on Monday, Chaitanya on Tuesday, Moses on Wednesday, Socrates on Thursday, on Friday Buddha, on Saturday the Scientists, and on Sunday Jesus Christ!

WONDERFUL progress is making among the Indians since the inauguration of the peace and education policy. Indian agents find it hard to keep pace with them in their desire for improvement. We have probably had our last war with them, provided we keep our faith with this injured people, though even now government commissioners to the Sioux are working out a most infamous plot, which they call a treaty, by which they design to deprive the Lower Brulés of the farms where they had settled with the understanding that they should keep them.

For the Young People.

AMONG THE MISSIONARY ISLANDS.

BY EMMA L. BURNETT.

"WELL, girls," said Minnie Jackson, president of the Stone Church mission band, "I suppose we can't have meetings in July and August, because we shall be away, so I move we have a real first-class meeting in June to wind up with."

The girls all agreed to this, and Florence asked—

"What shall we do to make it first-class?"

"Oh, we'll try and get up something entirely new."

"What shall it be?" said Jennie.

"We've used up nearly all the Exercise Book," said Addie. "I wish '1334' would make another."

"We haven't used up all the *suggestions* in the Exercise Book," said Minnie. "We might get up an exercise like one given there, only different."

"'Like, only different!'" said Addie, laughing.

"Well, I mean take a different topic, you know."

"Oh, yes. Well, what shall be the topic?"

"Clara," exclaimed Minnie, impatiently, "why don't you say something? You are the most *suggestive* member we have, and there you sit with your mouth tight shut, not helping us a bit."

Clara laughed and said, "I was just waiting for a chance to say, suppose we make an Island Exercise. I've often noticed how many verses there are in the Bible about islands. We could have the children recite some of those verses, and give some account of the islands, the manners, customs and mission work, just as we do with China, India and other countries."

"But *what* islands?" asked Florence.

"Oh, there are plenty of islands. Just think of all those in the South Sea," said Clara.

"And Ceylon, where the spicy breezes blow," said Ida.

"And Java, and the Philippine Islands," suggested Mary.

"But we don't know whether they are all missionary islands," said Florence.

"And *I* don't believe there are any of our Presbyterian missionaries in those places," said Addie.

"Well," said Minnie, "we needn't stick to Presbyterians all the time. *They* don't do everything. It might do us good to find out what Congregationalists and Methodists and Baptists are doing and have done. Then, too, it would be nice to know something about the work of English missionaries."

"Well, let us make an island exercise," said Ida.

Then followed a great discussion about which islands they would take, for, as Minnie said, "they couldn't take them all at once." Finally they decided upon the Sandwich Islands, the Fiji and Madagascar.

"You see," said Minnie, "they're something alike. They *were* very heathenish, and now they are, for the most part, Christian. Indeed, the Sandwich Islands have been finished up for some time; so we can tell about what they were, and what they are now."

"How shall we find out about them?" inquired Addie.

"We'll ask people where to look and what to read. We can ask our fathers and mothers, our Sunday-school teachers and the minister," said Ida.

"Yes," said Minnie; "but don't let us ask *wildly*. Let us have *some system* about it. I'm going to appoint committees."

So she divided the girls into three committees, each of which had one of the topics to work up. They immediately began to study about their islands so that they would have plenty of time to put their information into such shape that they could teach the children what to say at the meeting. It was in April they had this conversation.

"You can't begin to find out about one thing without finding out about something else," said Clara.

She was one of the "Sandwich committee," and happened to say to her mother that they had learned a good deal about the islands in their heathen state, and about the missionaries' work there, and she wished they could get something that would show their present condition.

"Mrs. Tenney, who has friends there, takes a Honolulu paper; perhaps if you should borrow a few copies they would help you," her mother suggested.

Mrs. Tenney was very willing to lend the papers, and Clara was delighted with them.

"It seems more like a real place to see a paper that is published there, and to read the advertisements, the notices of meetings and all such things. Oh, here are the church notices! 'The Fort

Street church, corner of Fort and Beretania streets,' 'the Seaman's Bethel,' 'Kaumakapili church'—oh, what a name!—the 'Kawaiahao church'—that's worse—and a Chinese church. They all have Wednesday evening prayer-meeting, and the Chinese have a singing class Friday evening. I declare, that's just the way we do! And here's something about some of our lady missionaries on their way home from China and Japan stopping there. It says: 'These ladies came ashore last Wednesday and were present at a special meeting of the Hawaiian Woman's Board, making interesting statements of the progress of mission work in their various fields.' That's just as real as it can be!"

One of the papers gave an account of five Gilbert Islanders picked up at sea by a New York ship. These men having been wrecked had been on the open sea in a miserable little boat for more than forty days. The New York captain said, "A more devout band of Christians I never met. When first hauled out of their cheerless cockle-shell, more dead than alive, a man who appeared to be a leader gave thanks to the Almighty with becoming reverence." This old man would not take brandy as a restorative because he was "a missionary." The New York ship carried them to Yokohama, and from there they started in another ship for their home. As they stopped at Honolulu the editor of the paper saw them. He said that twenty-two years ago he had visited the Gilbert Islands, and had seen how miserable and degraded the inhabitants were at that time, so he could now see how much mission work had done for them.

It was when reading this that Clara had said, "You can't learn one thing without finding out about something else." "Now," she said, "I can hardly keep my hands off the Gilbert Islands; I want to know all about them." In spite of her temptation to attack the Gilbert Islands, Clara proved a most valuable "Sandwich Islander," and her committee were soon thoroughly interested in their subject.

(*To be continued.*)

A NEW EXERCISE FOR BANDS.

An interesting object lesson on Presbyterian Missions was recently given as a part of the anniversary exercises of a mission band. Twelve of the members were grouped about a table on the platform, each with note-book, magazine, newspaper or report in her hand, together with a number of cards of various sizes; on each of these was printed in large clear letters the name of some field in which the Board of Foreign Missions is laboring, also its principal stations there. Back of the platform hung maps of the eastern and western hemispheres (prepared by the band). On

each side of the platform a large sheet of white muslin was stretched, within easy reach of the floor and in full view of the audience. On these two sheets common dress-hooks had been sewed in pairs, just where the aforesaid cards, which had eyes to match, were to be hung in due time in regular columns, each country and its stations together. Africa, Syria, Persia, India, Siam, China and Japan were on one side and the countries of the new world on the other.

After a brief sketch of the Board, ending with a little explanation of what the young ladies were about to do, they proceeded to make their *Chart of Presbyterian Missions.* Africa was put first on this new chart. As the cards were hung, each name was called aloud; stepping back to her place on the platform, the young lady read a fine descriptive passage on Africa from one of the monthly letters to auxiliaries, published by the five Woman's Foreign Missionary Societies. Another arose and traced out recent explorations of Africa on the map, showing the great path from ocean to ocean which will soon be opened across the dark continent. A third had good news in relation to the slave trade, and a fourth recited the promise about poor Ethiopia which cheers on the toilers in that vast moral desert. Syrian stations were next given, with suitable statistics, news, etc., from that country.

Promptness and accuracy in this exercise had been secured with but one rehearsal. Each young lady had memoranda, as for instance:—

Bessie.—Gives names of Syrian stations, and two items about the same; under head of India, she gives item about Hindu women; under head of North American Indians, tells story of Nez Perces; under head of Japan, recites prophecy, "isles shall wait," etc.

Maggie.—Gives names of stations in South America; has map exercise on Africa; describes new field in China; gives news from Persia.

In two other map exercises, Dr. Morrison's winding way to China in 1810, and Dr. Lowrie's long journey to Lodiana, India, in 1833, were traced and compared with missionary trips now.

The leader also had notes for use if needed: viz., *Lillie*—Sketch of Board; *Laura*—African stations; *Grace*—News from Africa; *Maggie*—Map of Africa; *Annie*—Story of Africa; *Mary*—Promise for Africa.

Before the exercises were over twelve young ladies had each spoken at least four times. Geography, history, biography, poetry and prophecy had filled up the picture of each country as it passed in review, and the audience meanwhile had been beguiled, by the pleasant variety in voice and subjects, into listening to a lecture on Foreign Missions thirty-five minutes long.

At Home.

1883. *TWO YEARS.* *1884.*

BY HELEN R. EDSON.

Two years are whispering:
As day to day
The password tells, and night sheweth to night
The knowledge that the earth's first night acquired,
So the years whisper. One his story tells,
And warns of coming ills, and bids Godspeed:
The other listens, as a child would stand,
Crying at sight of tears, laughing at smiles,
And promising to heed all counsel well.

What is the story of the passing year?
What is the greeting of the coming year?
Like mother-tongues to Pentecostal ears,
Each hears the Old Year speak to him direct,
For each the New Year answers as he wills.

For some, the poor Old Year, like wornout clown,
Tries to keep dancing till the curtain falls,—
When the New Year leaps in, with crack of whip,
And fresher paint and jests, and "Here we are!"

For some, the dull Old Year stands raking muck
That he has raked for twelve long grov'ling months,
And never once looked up to see the crown
That hov'ring angels held above his head.
And then New Year must grasp the falling rake,
And turn and turn the muck, and miss the crown!

What do the two years say, that Christian ears
Have need to hear?
The Old Year's history
Gives grief and joy, by turns, to loving hearts.
He brings to mind our broken promises;
Our high resolves, blighted by chill neglect;
The seed unsown; the fields o'ergrown with weeds;
The bread and cup withheld from famished lips,
Till some have gone past swallowing; the earth,
Fast growing wrinkled with unhallowed graves:
And then he shows to us our "smoking flax;"
As it is still unquenched, it yet may light
The altar's fire, to burn our sacrifice.
He warns us that the next may be our last
Of working-years, and bring the reck'ning day.
And then, the kind Old Year begins to count
Our mercies, and he dies, the sum untold!
Our Old Year is a cup that is not stirred;
And only when all else is poured away,
His measureful of sweetness greets the lip.

And now, what greeting shall our New Year give?
Shall he be lavish of good promises,
And spend his living all on them? Or shall
He quietly begin redeeming some
The Old Year made? Shall he begin to sow
The seed kept over last year's harvest-time?
The soil is always rich in empty hearts,
Moist from the eyes' perennial overflow;
And Truth has stronger roots than weeds or tares.
And shall he fill the cup, and heap the plate,
To share his bounty with the hungry poor?
There is a cradle for each new-made grave,
And we are keepers of the soul therein,
To shape its destiny for heaven or hell.
Ah, let our New Year leave the beaten path
The Old Year trod, and sometimes try his wings
In upward flight! And may he end his days
Nearer that day when none shall need to say,
"Know thou the Lord;" when sweet good-morning prayers
Shall belt the earth each morn with rising sun;
And when the glow of setting sun shall be
A signal-fire, to summon angels down
To guard a sleeping world that trusts in God.

SILENT TIMES.

EVERY true Christian life needs its daily "silent times," when all shall be still, when the busy activities of other hours shall cease, and when the heart, in holy hush, shall commune with God. One of the greatest needs of Christian life to-day is the revival of devotion. Ours is not so much an age of prayer as of work. The tendency is to action rather than to worship; to busy toil rather than to quiet sitting at the Saviour's feet to commune with Him. The key-note of our present Christian life is consecration, which is understood to mean devotion to active service. On every hand we are incited to work. Our zeal is stirred by every inspiring incentive. The calls to duty come to us from a thousand earnest voices. And this is well. There is little fear that we shall ever grow too earnest in working for our Master, or that our enthusiasm in His service shall ever become too intense.

Devotion is not all. Peter wished to stay on the mount of transfiguration, and go back no more to the cold, stricken world below; but no, at the mountain's base human suffering and sorrow waited for the coming of the Healer, and the Master and His disciples must leave the rapture of heavenly communion and hasten down to serve. It is always so. While you enjoy the blessedness of fellowship with God in the closet, there come in at your closet door, and break open your ears, the cries of human need and sorrow.

The way to spiritual health lies in the paths of consecrated serv-

ice. Yet the other side is just as true. Before there can be a strong, vigorous, healthy tree, able to bear much fruit, to stand the storm, to endure the heat and cold, there must be a well-planted and well-nourished root; and before there can be a strong, noble, enduring Christian life in the presence of the world—safe in temptation, unshaken in trials, full of good fruits, perennial and unfading in its leaf—there must be a close walk with God in secret. How can we bear heavenly gifts to needy souls if we have not been to the Lord's treasure-house to get those gifts?

We all need to get into the course of our lives many quiet hours, when we shall sit alone with Christ, in personal communion with Him, listening to His voice, and renewing our wasted strength with His fullness. Why should we not train ourselves every day to go apart for a little season from the noisy, chilling world, to look into God's face and into our own hearts, to learn the things we need so much to learn, and to draw secret strength and life from the fountain of life in God? George Herbert's quaint lines contain wise counsel:

> "By all means use sometimes to be alone;
> Salute thyself; see what thy soul doth wear.
> Dare to look in thy chest—for 'tis thine own—
> And tumble up and down what thou find'st there."

With these sacred "silent times" in every day of toil and struggle, we shall always be strong and "prepared unto every good work." Waiting thus upon God we shall renew our wasted strength, and be able to run and not be weary, to walk and not faint, and to mount up with wings as eagles, in bold spiritual flight. —*S. S. Times.*

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

TRADE ROUTES TO CHINA, AND FRENCH OCCUPATION OF TONQUIN. *The Quarterly Review*, October, 1883.

LI-HUNG-CHANG. From London Saturday Review. *The Eclectic*, October, 1883.

TWENTY-FOUR QUESTIONS ON NEW JAPAN. By Joseph Cook. Answered by Dr. Verbeck, Rev. Mr. Ibuka, Rev. Dr. Greene, Prof. Gordon and Rev. J. H. Neesima. *The Independent*, October 25, 1883.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD. Rev. N. G. Clark, D.D. *The Missionary Herald*, November, 1883.

THE FUTURE PROSPECTS OF MADAGASCAR. Rev. G. A. Shaw. *The Contemporary Review*, November, 1883.

SUBSTANCE OF THE COREAN TREATY. *The Foreign Missionary*, November, 1883.

ALEXANDER DUFF. *The Gospel in All Lands*, November 8, 1883.

HANS EGEDE. *The Gospel in All Lands*, November 22, 1883.

CALCUTTA, THE CITY OF PALACES. Victor M. Hollingsworth. *Leslie's Popular Monthly*, December, 1883.

FROM DARKNESS TO LIGHT. The story of the American missions in Hawaii. C. F. Gordon Cumming. *Leslie's Sunday Magazine*, December, 1883.

GOWANDA, N. Y. REV. A. B. ROBINSON.

TOPICS FOR THE WEEK OF PRAYER, JANUARY, 1884.

MONDAY.—Thanksgiving and praise for the wonderful blessing of God's Spirit upon the work of foreign missions during the past year, and prayer for a yet richer outpouring in the year to come.

TUESDAY.—Humble confession of past shortcomings, and prayer that the Holy Spirit may move the hearts of the women of the Church to a sense of their great responsibility in the foreign mission work and a new obedience to their King's command.

WEDNESDAY.—Prayer for a baptism of the Spirit upon the youth and children, in order to a supply of workers at home and missionaries abroad.

THURSDAY (morning).—Prayer that the whole Church, in its ministry and membership, may be filled with the Holy Spirit.

THURSDAY (afternoon).—Prayer for missionaries in their peculiar trials and difficulties, that the Spirit's grace and presence may be with them.

FRIDAY.—Prayer that the divine Spirit may overrule the conduct of all nations and governments, both Christian and heathen, toward the spread of the gospel.

SATURDAY.—Prayer for the outpouring of the Holy Spirit upon all flesh, and that His power may be with the Word wherever read or taught.

NEW BOOKS.

SELF GIVING. A Story of Christian Missions. By William F. Bainbridge, author of "Around the World Tour of Christian Missions." 521 pp. Boston: D. Lothrop & Co.

Those who have read the other works of this author will welcome another book from his pen. In it we have, woven into a very readable story, many incidents of missionary life, its difficulties and encouragements.

AMONG THE MONGOLS. By Rev. James Gilmour, of the London Mission, Peking. 375 pp. New York: American Tract Society.

This is a delightful description of the life and customs of a people about whom comparatively little has been written. It will prove a valuable addition to mission libraries.

THE Woman's Union Missionary Society have honored the memory of their first president, Mrs. T. C. Doremus, by naming their home in Calcutta the "Doremus American Zenana Mission."

W. F. M. S. of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

SUBJECT FOR PRAYER-MEETING.

Assembly Room, January 15, 1884, 12 M.

Prayer for our own and all other Woman's Foreign Missionary Societies. *Text:* "Ye shall be witnesses unto me."

Theme for Scripture Reading: "Fellowship in the gospel" (Eph. vi. 18).

OUR MISSIONARIES.

Miss Maria B. Franks sailed for Bogota November 2. Miss Harriet Lewis sailed, November 22, from San Francisco for her field of labor in Canton. Mrs. J. L. Scott, after a short visit to this country, left New York, November 24, to resume her work at Woodstock, India. Recent letters bring news of the pleasant passage and safe arrival in Yokohama of Miss Anna B. West.

The following names have been added to our list of missionaries: Miss Gaston, Bahia, Brazil; Mrs. Dr. Cheek, of the Laos mission; Mrs. C. W. Forman, Lahore, India; and Mrs. Theo. MacNair. The latter sails from San Francisco to Japan in December.

Mrs. Ballagh and Mrs. True, of Tokio, Japan, are now in this country. Miss Henry, owing to continued ill-health, has been obliged to give up her work at Yokohama for the present at least, and return to this country, much to the regret of our missionaries in Japan. She will have the deep sympathy of the workers in this country in this bitter disappointment.

TO TREASURERS AND COLLECTORS.

There is a trouble in regard to the contributions of our auxiliaries which seems to be steadily increasing, and that is the tendency to postpone sending in the bulk of the money till very near the close of the year. Last year about three-fifths of all our receipts reached the treasury in the months of March and April. During the summer, while we are seeking rest and recreation, our missionaries are working on, and the expenses of all our mission stations must be kept up, just as usual, so that when the fall comes the treasurer of the Board in New York is often obliged to borrow large sums to meet the drafts as they fall due.

If a fair proportion of the money contributed during the year were collected and paid in by September or October, it would pre-

vent the necessity for borrowing, and so be an actual saving of expense, as well as anxiety and trouble. We know that in our cities and large towns church work seems necessarily crowded into the winter; but even there, cannot the money be collected in November as well as March?

But the majority of our auxiliaries are in the country, where it would seem much easier to do the collecting in the summer and fall, instead of waiting till wintry weather and bad roads present obstacles which are often difficult to surmount.

It is late in the season to make the suggestion now, but to all those who have collecting to do this winter we say, *please do it right away*, so that your Presbyterial treasurers may send as much as possible in January; and to all collectors and treasurers we say, let us hereafter try and collect so much during the summer months that there need be no borrowing at 23 Centre Street next fall! Such a delightful state of things would, we venture to say, add years to the lives of our good fathers at the Mission Rooms.

OUR SPECIAL OBJECTS.

We have been asked to publish again a statement in regard to the cost of our various special objects, and therefore give below the information desired. These items, however, do not by any means embrace all the expenses for which our society is pledged. Large sums must be paid every year for the travelling expenses of our missionaries, and in the case of new ones going out, outfits are to be provided. Nearly every lady, at least in Oriental countries, must for years have her teacher in the language, at an expense of not less than $50 a year. There are also medical fees, house-rent, repairs and incidental expenses, all as necessary to be paid as the missionary's salary. These must come out of that unknown quantity, the "general fund," which so many of our friends seem to consider inexhaustible, and to which so few like to contribute! Do any of our auxiliaries who "must have a special object from which we can hear frequently to keep up the interest," stop to consider, "Who supports the uninteresting objects, and whose business is it to supply the general fund?" The discussion of these questions might not be unprofitable at an auxiliary meeting.

Besides the objects already mentioned we always have building funds for which we need money. Those on hand for this year have been named in the September *Woman's Work*, but will be repeated again.

Married ladies' salaries in all our missions are put at $400.

Single ladies.—North American Indians (according to location), $250 to $600; Mexico, $750; Bogota, $500; Brazil, $600; Africa,

$400; Syria, $450; Persia, $500; India, $500; China, $450 to $500; Japan, $600; Chinese in California, $360 to $480.

Zenana visitors, India, $300 to $450.

Bible readers, $30 to $60.

Native teachers and *village schools.*—No definite sum can be stated for any mission, as even those under the care of the same missionary vary according to the ability of the teacher and the size of the school. They range from $40 to $200.

Scholarships.—North American Indians, Wewoka, $50; Africa, $15 to $25; Syria, Beirut Seminary, $60 to $100, Sidon, $50, Tripoli, $50; Persia, Oroomiah, $30, Teheran, $50; India, Dehra, girls' school, $40, Lodiana, boys' school, $30, Saharanpur, boys' orphanage, $30, Futtehgurh, girls' orphanage, $30, Mynpurie, $30, Allahabad, orphans, $20, Kolapoor, $25; Siam, Bangkok, $30; China, Canton, $15, Ningpo, $40, Shanghai, $40, Tungchow, $40; Japan, Yokohama, $30, Bancho, $50; Chinese in California, Home, $75, Occidental School, $40.

The support of the schools in Mexico City, Bogota and Sao Paulo, Brazil, is not given out in scholarships, but contributors pledge various amounts according to their ability.

Building funds.—Dehra repairs, $1500; Panhala repairs, $3000; Lodiana boys' school, $1500.

SINCE publishing the notice in our last month's magazine in regard to sending boxes to mission fields, we have received from the Board of Foreign Missions a schedule of those freights which can be prepaid. A considerable expense is often incurred at the other end of the line which cannot be anticipated when goods are sent, but we hope soon to receive from the various missions such information as will enable us to make the estimate of expense to all stations complete. We shall then be able to inform senders as to the entire freight charge, so that they can prepay it all the way when a box or package is sent here to be forwarded. All societies sending boxes are expected to prepay freight to destination.

NEW AUXILIARY.

Carlisle Presbytery, Landisburg, Pa.

BANDS.

Altoona, Pa., Allegheny Mission Bd.
Bethlehem, Pa., Musgrave Bd., Chapel of 1st Ch.
Beverly, Y. L. B.
Cambridgeton, Pa., Y. L. Miss. Soc.
Erie, Pa., Coral Workers, Park Ch.
Lonaconing, Md., Robert Sampson Band, Infant School.
New Cumberland, W. Va., Myrtle Bd.
Pocomoke City, Md., Rose Buds.

NEW LIFE MEMBERS.

Boyd, Charles A.
Gaston, Mrs. George
Horn, Mrs. Jane
Langdon, Miss Grace H.
Layng, Mrs. Frank
Matthews, Mrs. H. O.
Price, Mrs. B. M.
Woolsey, Miss Ida N.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Nov. 1, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Lonaconing Aux., 15; Robert Sampson Band, 2 62. 17 62

BLAIRSVILLE.—Beulah Aux., Miss'y, 50; Blairsville Aux., sch'p Bogota, 27 93, Oroomiah, 25 (52 93); Congruity Aux., 7; Derry, 37 50; Greensburg, Little Sunbeams, sch'p Kolapoor, 25; Johnstown Aux., work Talaguga, 50, Y. L. B., build'g funds, 15 (65); Latrobe, Band of Hope, for Syria and Siam, 6; Murrysville, Y. L. C., 38; New Salem Branch of Congruity, 8 80; Pine Run, 20; Plum Creek Aux., 22 40, Y. L. Branch, 9 60 (32); Poke Run, 41 38; Unity, Children's Band, mite boxes, 11. 394 41

BUTLER.—Centreville Aux., 18 31; New Hope, 8 66; North Liberty Aux., 15 63, Band, 3 57 (19 20); Plain Grove, 21 60; Sunbury, 62 50; Zelienople Aux., 17, Happy Band, 22 55 (39 55). 169 82

CHESTER. — Bryn Mawr, Earnest Workers, B. R. Gaboon, 18; East Whiteland Aux., 50; Oxford, 1st, Aux., 57; Oxford, 2d, 6; Wayne Aux., B. R. Canton, 50. 181 00

CLARION. — Clarion Aux., Miss'y California, 75 00

DAYTON.—Troy Aux., sch'p Wewoka, 50 00

ELIZABETH.—Clinton Aux., 9 50

ERIE.—Erie, Park Ch., Coral Workers, Soochow bell, 1 17; Franklin Aux., 50; Harbor Creek, 10; Mercer, 1st, Cheerful Workers, 10; Oil City, 1st, S. S., sch'p Occidental sch. California, 20; Titusville, Alexander Bd. (sch'p Yokohama, 30), 40. 131 17

KITTANNING.— Midway Aux., 1 50; Mt. Pleasant Aux., 11 20. 12 70

MAHONING.— East Palestine Aux., 12 60; New Lisbon Aux. (sch. Saharanpur, 50), 75; Salem Aux., 20; Youngstown, 1st, Aux. (Mexico, 42), 126 68. 234 28

MARION.—Trenton Aux., B. R. Canton, 22 00

MONMOUTH.—Mt. Holly, Holly Br., sch'p Futtehgurh, 15 00

NEWARK. — Bloomfield, 1st, Aux., Miss'y Canton, 150, sch'p Canton, 7 50 (157 50); Bloomfield, Westminster Aux., 28 37, S. S., day-sch. Canton, 70 (98 37); Caldwell Aux., B. R. and sch. Canton, 82; Hanover Aux., 12th St. sch. Canton, 71 03; Montclair Aux., Miss'y Ratnagiri, 100; Newark, 1st, S. S., work Talaguga, 35; 3d, Aux., Miss'y Canton, 68 50; Bethany Aux., sch'p training sch. Canton, 15, S. S., 2 sch'ps Canton, 30 (45); Central Ch. Aux., 13th St. sch., 50; High St. Aux., Miss'y Canton, 46 35, Fanny Meeker Band, sch'ps Canton and Futtehgurh, 35 (66 35); Roseville Aux., Miss'y Sidon, 67 75; South Park Aux., Miss'y Canton, 108 76. 950 26

NEW BRUNSWICK.—Pennington S. S., sch'p Sidon, 40 00

NEW CASTLE.—Rehoboth Ch., Rose Buds, Soochow bell, 4; White Clay Creek Aux., 23 10; Wilmington Central, Y. P. Society, 50. 77 10

NEWTON. — Asbury Aux., sch. Sao Paulo, 10; Belvidere, 1st, Aux., zen. visitor Lahore, 40; Blairstown Aux., nat. tea. Canton, 15; Hackettstown, Gleaners, sch. Sao Paulo, 19; Stewartsville Aux., sch. Saharanpur, 12 50. 96 50

NORTH RIVER.—Poughkeepsie Aux., schs. Syria and China, 101 51

NORTHUMBERLAND.—Danville, Grove Ch. Aux., 22 83; Jersey Shore Aux., sch'p Beirut, 50; Lewisburg Aux., 23 34; Lycoming Aux., 11; Milton, Inf. Class, sch'p San Francisco, 15; Washington Aux., sch'p Sidon, 41 50; Williamsport, 1st, Aux., nat. tea. and sch. Lodiana, 100; Williamsport, 3d, Aux., Miss'y California, 55. 318 67

PHILADELPHIA CENTRAL. — Johnstone Aux., Miss'y Odanah, 76 39

ST. LAWRENCE.—Adams Aux., 16 01; Brownsville, sch'p Sidon, 12 50; Oswegatchie, 1st, Aux., 45; 2d, Aux., 16; Potsdam Aux., 35, Children's Bd., 10 (45), for Miss'y Chenanfu. 134 51

SHENANGO.—Beaver Falls Aux., sch. Saharanpur, 16; Hermon Aux., Miss'y Siam, 23 35; Leesburg Aux., sch'p Bancho, 33; Little Beaver Aux., Miss'y Canton, 14; Mt. Pleasant, same, 30; New Castle, 2d, Aux., Miss'y Siam, 18 45; New Brighton Aux., work Nez Perces, 24, sch'p Gaboon, 12 (36); Sharon Aux., Miss'y Siam, 20. 190 80

STEUBENVILLE.—Bethesda Aux., 25; Buchanan Chapel, 9; Richmond, 18 25; Still Fork, 5; Two Ridges, 20; Wellsville, 58 04 (135 29), Miss'y California; East Liverpool Aux., 36, Oak Ridge, 7 50, Waynesburg, 10 (53 50), Miss'y Nez Perces; Steubenville, Fem. Sem., B. R. Canton, 10 89; Uhricksville Aux., sch. Saharanpur, 15; Cross Creek, 28. 242 68

MISCELLANEOUS. — Ackley, Iowa, Mrs. J. Rath, 40 cts.; Astoria, Oregon, Mrs. M. C. Flavel and daughters, 10, mite box, 65 cts. (10 65); Cambridge, Ill., Miss Ida N. Woolsey, L. M. and Sao Paulo sch., 25; Phila., L. M., 58; G. L. W., thank-off., 6; Poughkeepsie, N. Y., Golden Rule Bd., Soochow bell, 18; St. Augustine, Fla., S. S., Chinese girl, 15; a missionary's daughter, 1 50; sale of Historical Sketches and Leaflets, 61 72. 196 27

Total for November, 1883,	$3,740 49
Previously acknowledged,	21,031 96
Total from May 1, 1883,	$24,772 45

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

December 1, 1883.

W. P. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN JANUARY.

Psalms xcvi., xcviii. *Topic.*—Taking a fresh start.

Golden Text for the Month.—Phil. iii. 13. "Forgetting those things which are behind, and reaching forth unto those things which are before." Prayer for the conversion of the world.

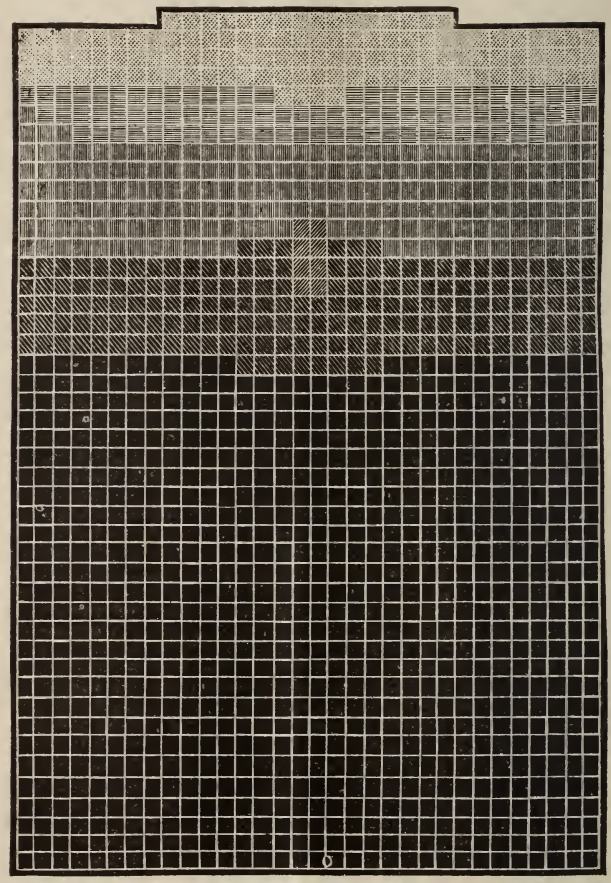
WEEK OF PRAYER.

THERE will be a special meeting at Room 48 at ten o'clock on Saturday morning, January 12, being the day set apart for prayer for the conversion of the world. To this are most earnestly invited the ladies who are connected with the auxiliary societies in the city or near vicinity; and we would enjoin it upon all the auxiliaries connected with the Board of the Northwest to set apart an hour upon that day, upon which they shall meet together in their several places to pray for the millions who are in heathen darkness.

A MUTE APPEAL ON BEHALF OF FOREIGN MISSIONS.

ACTUAL AND RELATIVE NUMBERS OF MANKIND ACCORDING TO THEIR RELIGION.

Each square represents 1,000,000 souls.



Heathen. Mohammedans. Jews. Roman Catholics. Greek Church. Protestant.

Protestant,	116,000,000	Jews,	8,000,000
Greek Church,	84,000,000	Mohammedans,	170,000,000
Roman Catholics,	190,000,000	**Heathen,**	**856,000,000**

Each square of the diagram, be it misty-white or inky-black, represents one million of human beings. Counting up the whole we have fourteen hundred millions of immortal souls in this world, of whom nearly a thousand millions bow down to gods of wood and stone!

This chart represents men and women of like passions with ourselves, children of our Father; for "He hath made of one blood all nations of the earth." Our Redeemer is equally theirs; yet every day thousands die without any knowledge of this salvation. What an appalling statement! And it is confirmed by stubborn figures. We must look at them squarely, and with a feeling of solemn responsibility; not, indeed, for the indifference of Christians during the past eighteen hundred years, but for the evangelization of the world at the present time. And what are the Christians of to-day doing to meet this responsibility? Look at these figures: *Nine-tenths* of the contributions for foreign missions are given by *one-tenth* of the church membership; while fully *one-half* give *nothing at all!* Ninety-eight per cent. of the contributions of the Church for religious purposes are spent at home, and but two per cent. applied to the vast work of evangelizing the heathen world.

And what is the result of this? The demands of the work abroad are greater than we can meet. Open doors are before us in every direction, but we cannot "enter in," for lack of workers and money. The nations are willing to receive the open Bible—the bread of life—but the Church refuses to send it to them.

Our foreign missionary work must be aggressive if it would meet and overcome the powers of darkness in their strongholds. But in many lands we are barely holding our own, while millions are crying in vain "Come over and help us!" Will not every earnest Christian heart respond to this appeal? In His holy word God hath said His Son shall have the heathen for His inheritance; and our Master has said to us, "Go, teach all nations. Lo, I am with you alway, even unto the end of the world." We must obey this command if we would have His promised presence and blessing. What will each reader of these lines do quickly for the love of the Lord Jesus Christ?

NOTE.—This diagram was first issued by "The Church Missionary Society" of London. Leaflets containing the above diagram and giving some of the many "encouragements" in the foreign mission work can be obtained for distribution in churches, Sabbath-schools, etc., at 30 cents per hundred. Large charts of diagram, painted on oil-cloth (size, 4½ x 7½ feet), for use by churches, Sabbath-schools, missionary societies, etc., can be obtained at $5 each. Lithographed charts of the diagram, printed in colors, size of paper, 28 x 42 inches, will be furnished at 50 cents each.

Address all orders to MISS S. B. STEBBINS, Room 48, McCormick Block, Chicago, Ill.

A CHRISTMAS OFFERING

TO SABBATH-SCHOOL SUPERINTENDENTS.

Dr. Ellinwood has issued a request that each Sabbath-school in our Church make a "special Christmas offering" for the cause of missions. To interest every one in this offering the Woman's Board of the Northwest will present one of the *colored* lithographed charts mentioned above (size, 28 x 42 inches), to every Sabbath-school sending us an offering amounting to ten cents for each teacher and scholar in the school before January 1, 1884.

Address Miss S. B. Stebbins, Room 48, McCormick Block, Chicago, Ill.

It is estimated that there are 186,300 children in the Presbyterian Sabbath-schools of the Northwest. Could we enlist them in the cause of foreign missions, what a grand army would be raised up to carry forward the work of Christ in heathen lands! But few of the schools are organized. Let us make this our special work for this year.

NEW MISSIONARIES AND NEW MISSION WORK.

At our annual meeting in Detroit we asked for $10,000 in advance of last year's receipts to enable us to extend our mission work, and we suggested that the amount be secured by adding eighteen per cent. to each individual subscription. The plan was received with favor, and the last quarter of our fiscal year upon which we have entered will, we hope, bring in the desired fund.

We have sent out nine new missionaries. Miss S. K. Cummings from Indiana, our first medical missionary, and Mrs. Charles Fisher from Iowa, to Kanazawa, Japan; Mrs. Paul Bergen from Illinois, to Chenanfu, China; Miss G. Y. Holliday, our much-loved Synodical Secretary from Indiana, to Tabriz, Persia; Miss Dora G. Burdick from Colorado, to Monterey, and Miss M. Wilma Jacobs from Chicago, to Zacatecas, Mexico; Mrs. M. E. Chapin from Iowa, to Poplar Creek, Montana; Mrs. Alexander Kerr from Illinois, to the Chinese in San Francisco, Cal., and Miss Anna Skea of Iowa, to our new mission among the Sac and Fox Indians of that state.

Mrs. William Bird, of Syria, has recently been placed under the care of this society.

We have now an interest in the Christian Boys' Boarding-school in Lodiana, India, and are opening a school in Zacatecas, Mexico.

Miss Sarah Bassett has returned to her work in Persia, and Mrs. W. J. P. Morrison to Saharanpur, India.

Mrs. Van Hook, Mrs. Wilson, Mrs. Campbell and Miss Carey are in this country.

NEW LIFE MEMBERS.

Miss T. S. Adams, Mt. Sterling, Ill.
Mrs. T. B. Carter, Chicago, Ill.
Mrs. Wm. Ducker, Buckley, Ill.
Mrs. T. E. Green, Chicago, Ill.
Mrs. E. Hubbell, Milford, Mich.
Miss Arminda Knowlton, Freeport, Ill.
Mrs. Jennie H. Leard, Waltham, Ill.
Mrs. G. A. Maxwell, St. Paul, Minn.
Mrs. S. S. Morgan, Buckley, Ill.
Miss E. B. Owen, Buckley, Ill.
Mrs. Wm. Tenney, Minneapolis, Minn.

HONORARY MEMBER.

Mrs. M. P. C. Clark, Franklin, Ind.

NEW AUXILIARIES.

Bates, Ill., Little Society.
Braidwood, Ill., reorganized.
Dubuque, Iowa, 2d Ch., Mission Band.
Florence, Wis., Sunday-school.
Friendsville, Ill.
Granville, O., Earning Givers.
Menlo, Iowa.
Piper City, Ill., Neely Mission Band.
Racine, Wis., Young Ladies' Society.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Nov. 20, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, 5 82; Y. L., Laos sch'p, 14 55; Bethel Ch., Laos sch'p, 6 06; Carlinville, Monterey sch'p, 24 25; Carrollton, B. R. India, 25; Hillsboro', 52 85; Litchfield, 13 28; Plainview, 4 85; Rockwood, Persian sch., 10; Sparta, Laos sch'p, 9 70; Virden, 19 40. 185 76

BLOOMINGTON.—Clinton, 15; Dwight, Persian sch., 10; Gilman, 10; Pontiac, Oroomiah sch'p, 25; new sch. bld'g, 5; Ridgeville, Mrs. A. L. Gould, B. R. Japan, 60. 125 00

CAIRO.—Centralia Bd., Laos sch'p, 6 25; Olney, 16 75; Tamaroa, 10. 33 00

CEDAR RAPIDS.—Clinton, 17 50; Lyons, 3. 20 50

CHICAGO.—Anonymous, Laos sch., 8; Braidwood, a friend, 1; Chicago, 1st, 39; Bangkok, sch'p, 15; 2d, Tabriz sch., 113 81; S. S., child at Chefoo, 40; 4th, sal. Miss Anderson, 72 95; sal. Mrs. Fisher, 56; Y. L., 25 50; Pioneers, Laos sch., 22 85; Mothers' Mite Soc., 8 81; 6th, sal. Miss Downs, 60; 8th, 25; Evanston S. S., Syrian sch., 40; Lake Forest, 8; Mrs. W. H. Ferry, sal. Mrs. Houston, 400. 935 92

CRAWFORDSVILLE.—Beulah Ch., sal. Mrs. Van Hook, 24; Attica, Willing Workers, 30; Covington, 11 70; Delphi, 17; Frankfort, 20 09; Lafayette, 2d, Links and Strands, nat. tea. Siam, 12; Louise and Josie Falley, Persian sch., 3; Newtown, 6; sch'p India, 5 20; sal. Mrs. Van Hook, 4 80; Rockfield and Rockcreek, 10; Romney, 15. 158 79

DAYTON.—W. F. Seminary, Oxford, Union Aux., 91 50

DES MOINES.—Adel, 20; Albia, 12 50; Dexter, 12 50; S. S., 6 40; Des Moines, 37 50; Knoxville, 17 50; New Sharon, 6 (of the above, 29 77 sal. Miss Cochrane); Russell, 10. 122 40

DETROIT. — Brighton, 5; Detroit, Fort St. Ch., Rhea Bd., 10; Jefferson Ave., 200; Trumbull Ave. Ch., Lodiana sch'p, 15; Milford, 25. 255 00

DUBUQUE.—French Creek Ch., sal. Miss Skea, 3; Jesup, for Japan, 8 55; Pine Creek Ch., 7 65. 19 20

FORT WAYNE.—Elkhart, sal. Miss Garvin, 27; Fort Wayne, 3d, S. S. M. S., Laos sch'p, 25; Mrs. Matton, Laos, 5. 57 00

FREEPORT.—Freeport, 1st, 25; 2d, 23; 3d, 8; Harvard, 30 50; H. M., 25. 111 50

GRAND RAPIDS.—Grand Rapids, 1st, Bangkok sch'p, 15; Muir, 5. 20 00

INDIANAPOLIS.— Columbus, 20, Indianapolis, 3d, 34—both sal. Mrs. Bergen; Franklin, sal. Mrs. Warren, 37 50; Greenwood, 10; Indianapolis, 1st, sal. Miss Holliday, 94 50; S. S., Tabriz Home, 13 52; Benita sch'p, 13 60; 2d, 25; sal. Miss Clark, 100. 348 12

IOWA.—Birmingham, 7 25; Burlington, 15 25; Libertyville, 13 30; Spring Creek Union, 15; for sal. Miss Skea—Birmingham, 10; Keokuk, 15; Mediapolis Bd., 5 81; Winfield, 10; Morning Sun, 23; Pres., 2 cts. 114 63

HURON. — Fostoria, 15; Sandusky S. S., India, 10. 25 00

KEARNEY.—St. Paul, 4 10

LAKE SUPERIOR.—Ishpeming, sch'ps Africa and China, 27; Menominee, 11; Negaunee, 33; Oconto, H. M., 10. 81 00

LANSING. — Eckford, Mrs. Martha Landon, 1; for sal. Mrs. Hayes—Diamondale, 3 72; Marshall, 21 09; S. S. class, young ladies, 5; little girls, 2 31; collection, 1 60. 34 72

LOGANSPORT.—Michigan City, S. S. M. S., 27 42

MANKATO.—Mankato, 31 65

MAUMEE.—Bowling Green, Mexico, 10; Eagle Creek, 7; Lost Creek, sal. Miss Fetter, 15; Pemberville, Edna Cole Band, 10; Toledo, Westminster Ch., Y. L., trav. ex. Miss Cummings, 50; 1st, sal. Miss Fetter, 25; S. Toledo, 4. 121 00

MILWAUKEE.—Milwaukee, Immanuel Ch., sch'p Laos, 50; sal. Miss Cundall, 25; sal. Miss Dougherty, 25. 100 00

MONROE.—Adrian, 12 05, Coldwater, 13, Hillsdale, 15, all sal. Miss Patton; Monroe, B. R. India, 50; Y. L., Rio Claro sch'p, 21 10. 111 15

OMAHA.—Bellevue, sal. Miss Carey, 5; Creston, same, 5; Laos sch'p, 25. 35 00

OREGON.—Eugene City, 11 50

OTTAWA.—Rochelle, 8 00

PUEBLO.—Colorado Springs, 1st, S. S. M. S., col. sch. Siam, 40 00

ROCK RIVER.—Kewanee, 2; S. S., 1; Milan, 3; Miss E. Simington, 25; Peniel Ch., sal. Mrs. Bergen, 10; Woodhull, Dehra sch'p, 17. 58 00

ST. PAUL.—Bloomington, Oak Grove Ch., 11 10; Hastings, 9 70; Minneapolis, Westminster Ch., for sending out new missionaries, 28 60; sal. Mrs. Mateer, 13 85; Benita sch'p, 42 75; Andrew Ch., S. S., Benita sch'p, 20; Red Wing, 20; St. Paul, Central Ch., 50; Dayton Ave. Ch., 25. 221 00

SCHUYLER.—Collection at Carthage, 12; Fountain Green, 16; Monmouth, 18; Mt. Sterling, 25; Prairie City, 11. 82 00

SPRINGFIELD. — Bates, Little Missionary Society, 6 00

WISCONSIN RIVER. — Baraboo, 10; Madison, 31; Persian schs., 16; Mineral Point, 2; Poynette, 4 05; Portage, 9. 72 05

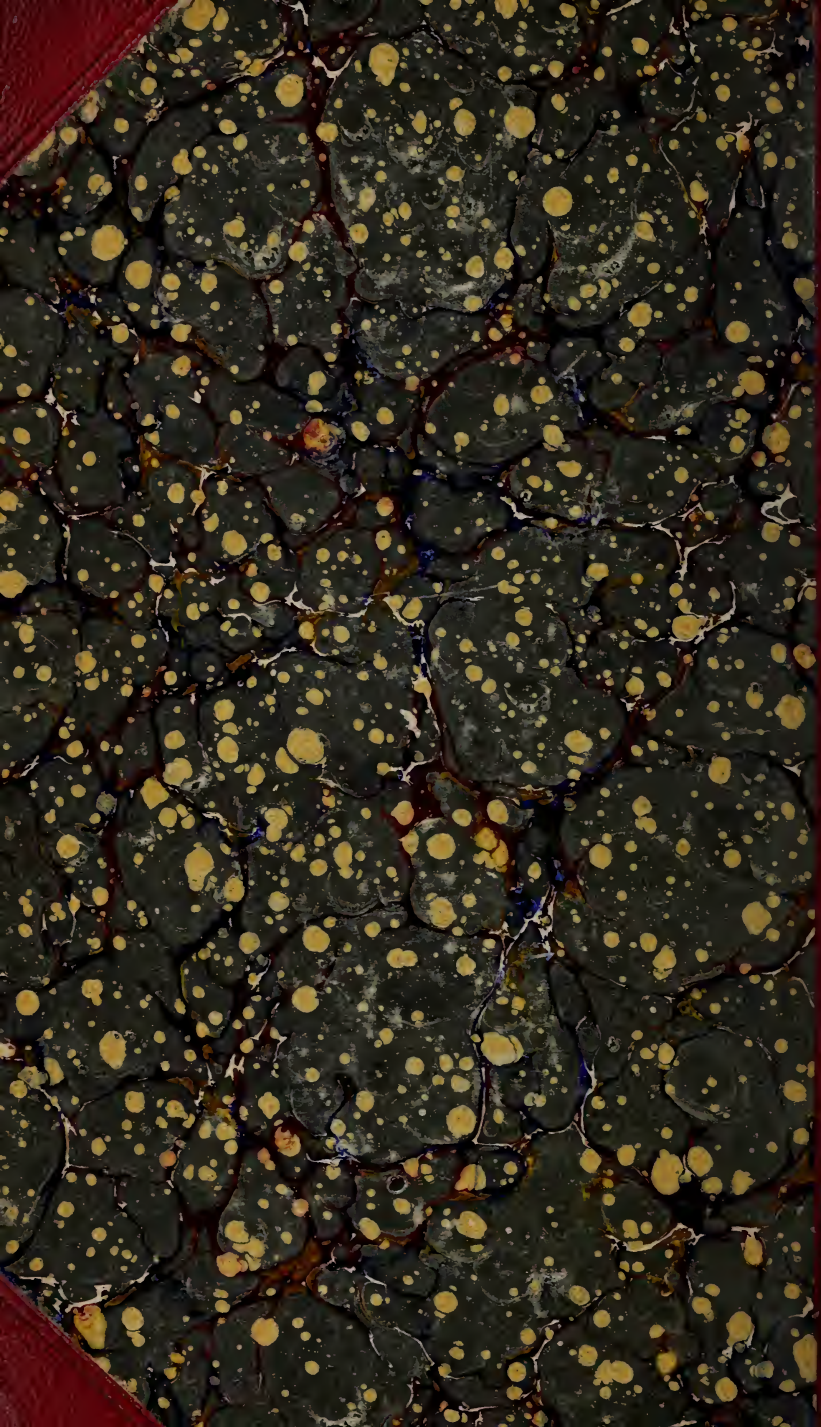
MEMORIAL FUND.—By sale of "A Brief Record," Laos bld'g, Burgettstown, Pa., 7 30; Misc., including all sums less than five dollars, 2 20. 9 50

MISCELLANEOUS.—Hutchinson, Kan., J. M. Brehm, work at Chieng Mai and Teheran, 20; Minneapolis, Minn., 1st, Congregational Ch., Earnest Workers, 32; a pastor's widow, 1; by sale of Leaflets, 16 60; L. Fund, 10 cts.; sale of Historical Sketches, 2 80. Societies —Carrollton, Ill., 1; Elvaston, 1; Freeport, 2d, 1; Crawfordsville, Ind., 1; Indianapolis Pres. Soc., 1; Monroe, Mich., 1; Muir, 1; Northville, 1; Omaha, Neb., 1; Fostoria, O., 1; Milwaukee, Wis., Immanuel Ch., 2 (12), for pub. Annual Report. 84 50

Total for month,	$3,761 91
Previously acknowledged,	17,645 61
From April 20 to Nov. 20,	$21,407 52

MRS. HENRY M. HUMPHREY, *Treasurer*,
Room 48, McCormick Block.

CHICAGO, ILL., *Nov.* 20, 1883.

DATE DUE

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